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The Non-Subscribing Presbyterian

No. 312. SEPTEMBER, 1932.

HOW. WHENCE. WHITHER.

"The Eternal Purpose fulfilled in Christ."—Eph. III., ii.

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NOTES AND NEWS.

In several of our congregations this month Harvest Thanksgiving Services take place and various activities begin the work of the winter session:—Guilds, Leagues, Bible Classes, Band of Hope Meetings, Clubs of different types and various items shewn in the Church Calendars. These are all very good in their own way, and though on this side of the water, it may not be the case, yet experience of congregations here and there, reveals the danger of a church being swamped by its institutions. A church first and foremost stands for the worship of Almighty God, and all that that involves. The honouring of God is not a matter in which a human being has morally any choice, "it is very meet, right and our bounden duty."

* * *

The Executive Committee, appointed last year under the authority of the Archbishops to arrange in 1933 for the Centenary of the Oxford Movement, has issued a provisional programme. There are to be special services on Sunday, July 9th, 1933, in St. Paul's Cathedral and Westminster Abbey. On the following Friday, Holy Communion in the quadrangle of Keble College, Oxford, and a Sermon at St. Mary's, Oxford, and among other things probably a week of lectures in Westminster Abbey. Thus, the Church of England as a whole identifies itself with these commemorations, for to whatever party Churchmen belong, and there are four great sections in the Church of England, one and all admit that the outcome of the Oxford movement, was a great revival of spiritual life in the Church of England, which a century ago had become very dead and formal. In many places churches were much neglected and in a half ruinous condition, church-yards ill kept, the font used as a receptacle for top-hats and perhaps the communion table itself. Certainly in the years that followed there was a putting in order of the House of God, and that improvement had a marked influence on Nonconformity as may be perceived by the types of buildings now being erected in connection with the various denominations.

* * *

"The Times Literary Supplement" of Thursday, August 11th, has a long article devoted to "Alexander Gordon," a review of the biography compiled by DR. MCLACHLAN. It includes many of the points already dealt with in these columns. "The portrait prefixed to his biography bears on its face the proof that he was no pedant but a very humane scholar, and no ordinary man." "To most of those who read his articles he was personally unknown." "A devoted believer in the Presbyterian system of government, he was a Unitarian 'of a Christocentric and conservative cast,' and became 'an impressive if unimpassioned extemporaneous preacher'." "He had more imagination than Martineau and much more sympathy with the mystical side of religion; their ways lay apart." "Though somewhat bohemian, we are told, in his ways, he was at his ease among young people and children, and in spite of many domestic trials, retained a simplicity and fervent faith which gave warmth and colour to his life."

* * *

In the report from Larne will be found a reference to Mr. Francis Wright, who has been the Superintendent of the Sunday School for thirty years, surely an admirable record. The Rev. James Kennedy though suffering from physical infirmity takes a keen interest in everything connected with the denomination. He has now almost completed his 90th year, and is our oldest minister, and Father of the Church.

WISDOM.

MATT. XI, 19. "Wisdom is justified of her children." That is to say, it is not at the time when the new teaching is given out, that it is understood and accepted; but, later on, in the generations that follow. It might be said that what is called the Divine Wisdom has always been in the world, as St Paul says, "but the princes of the world did not know it." The Wisdom of God in its completeness is so great that no race of men, no one age could take it all in, even if it were possible to give it all out. It has to be given out in sections, here a little and there a little, line upon line, precept upon precept. Very far back in history someone came and taught "Duty," and it was not in one generation, but in a great many generations that that was learned. Then other precepts were worked into the life and character of a people. Take the Old Testament for instance: the leading word was "righteousness." In other nations and religions there had been "purity," and "science," and "beauty." One special message had been given out in each of these races and times, by some great Prophet or Teacher, at the time perhaps, paid little heed to, years no doubt passing before his message had worked its way, showing how true are the words, 'Wisdom is justified of her children." Jesus, in his day, found that people were paying little heed to Him, were not listening to what He was saying, were unresponsive. Evidently the children in that country amused themselves with music as the case might be. Some with pipes would play tunes which were lively, which were meant to be danced to. But, occasionally, their playmates were not in the mood to dance, and hence the complaint: "We have piped unto you, and ye have not danced." But, when they turned to the sad music, such as might have been customary at funerals, similar to what was known in Ireland as "keening," by women paid for making loud wailing noises, still the little musicians got no response from their playmates. "We have mourned unto you and ye have not wept," and Jesus likened these children playing in the market-place, to the generation of that time, so very unresponsive to His message, so dull in appreciating its value. It was not in that present generation Jesus considered that His message would be understood. "Wisdom is justified of her children,"—the coming generations. How shall we define Wisdom? In one of the Hebrew scriptures we are told that "Wisdom mightily and sweetly ordereth all things," the Wisdom that brings order out of chaos—what is in confusion is sorted out and put in order—and that is what Wisdom does. For instance Genesis speaks of the time when "the earth was void and without form, and darkness brooded over the face of the great deep," and we are further told in the Bible, how when our solar system was still in a state of chaos, the Word which brought order out of chaos, which by its harmony built up the world, was the Word of Power and Wisdom. It is thus that the Life Force works; we see it at work in nature, and it is "the Life we call God." A house may be perfect in the mind of an architect, the plans may be all drawn out, and so far as that is concerned, even before the ground, on which the building is to be erected, is measured out. The architect has it all clear in his mind, as to what the building is to be, and are we to think that anything less than that, is in the mind of the Great Architect and Geometrician of the Universe? Surely He has the whole scheme in His mind, He has it all thought out—and is not the Word the expression of His thoughts?—"My word shall not return unto me void; but, it shall accomplish that which I please, and shall prosper in the thing whereto I send it."

ULLIN.

DR. AGNEW IN AMERICA.

DR. AGNEW has made a place for himself in America, and will always be a welcome guest. This year his visit was marked by a number of interesting events of which perhaps the most notable was the conferring upon him of the degree of Doctor of Divinity by Tufts College, Massachusetts. Tufts is the largest and most noted of the colleges under Universalist auspices, has a student body running into the thousands and maintains a number of professional schools including a school of theology. Besides receiving this degree, Dr. Agnew spoke on many occasions during his American visit. At our May Anniversary in Boston, at the annual meeting of the American Unitarian Association, attended by over seven hundred delegates and hundreds of spectators, Dr. Agnew was called upon to bring greetings from Great Britain and Ireland. He spoke so well that later, when there was a temporary lull in the programme, there was a hearty call from the audience that he go on. He did so to our great delight. Dr. Agnew was also a speaker at the Unitarian Festival, the banquet with which the Unitarians bring to an end

their anniversary meetings. Held in a great hotel, this banquet attracts several hundred people from all parts of the country. Dr. Agnew made us all laugh at the beginning of his speech by presenting Irish clay pipes to several of the dignitaries. But he speedily led us to a sober mood as he sketched the plight of the world and pleaded for an application of our principle of brotherhood to the world's ills. It is no exaggeration to say that no speaker aroused more enthusiasm than Dr. Agnew. Dr. Agnew addressed the Maine State Conference at its meeting in Kennebunk, preached at Lynn, Massachusetts, at King's Chapel, Boston, the first church in America to become Unitarian; at Cornell University, Ithaca, New York, one of our largest universities; and at a union service in Brooklyn, New York; and in addition held informal conferences with the Unitarians at Ithaca and with a group in New York assembled by the Rev. Leon R. Laud, leader of our Bronx Free Fellowship. In Boston of a Sunday there is maintained a broadcasting of Unitarian preaching, and here again Dr. Agnew was heard. As one who heard the Boston speeches and the sermon in Brooklyn, I should like to bear witness to the speaker's power over his hearers. He has a spmpathetic manner, an Irish wit, and a grasp of the fundamentals of real religion which are all appealing. The fraternal visits which we have received during the year from Dr. Agnew and the Rev. Mortimer Rowe have resulted, not only in an increased acquaintance, but also in a heightened respect for what you are doing beyond the ocean for the faith which we hold in common, and a wholesome respect and admiration for your representatives. EDWIN FAIRLEY.

Inquirer and Christian Life.

LIMAVADY PROPERTY.

In the Chancery Division of the Northern Law Courts, before the Right Hon. Lord Justice Andrews (sitting for the Hon. Mr. Justice Megaw), an application was made on summons in respect of the trusts of the Remonstrant Synod of Ulster relating to certain lands and buildings at Limavady, County Derry.

The Rev. John Alexander Kelly, The Glebe, Dunmurry, County Antrim, and Mr. David Munn, Comber, were joint plaintiffs, the defendants being the Attorney-General, the Ulster Ministry of Finance, and Mr. J. H. Ewbank.

Mr. Kelly and Mr. Munn asked determination of the following questions:—

Whether the bonds in question were held upon a good charitable trust.

If necessary, that they be appointed trustees, and that the lands be vested in them as trustees for the Synod.

That the Court authorise the sale of the land and premises.

That the purchase price be paid to the trustees of the Sustentation Fund of the Remonstrant Synod of Ulster.

Alternatively, that the matter be referred to Chambers to settle a scheme.

Mr. Hume (instructed by Mr. F. J. Orr), for Mr. Kelly and Mr. Munn, said that there was no paper title to the property concerned, but there was a statutory title. There were no trustees of the property until last year, when the Remonstrant Synod appointed Mr. Kelly and Mr. Munn trustees. It was feared that the appointment would not give good title.

The Judge—What the Synod did was to nominate these two gentlemen as trustees.

Up to about 40 years ago, proceeded Mr. Hume, the property was used as a church. From that time onwards it was used as a school, being let to the education authorities at a nominal rent of £2 a year, payable to the treasurer of the Remonstrant Synod, Mr. Kelly. The education authorities ceased to use the building after 1923, and the land and building were now vacant.

Giving evidence in support of the application, Mr. Kelly observed: "I think the building would be suitable for a cinema, if conducted on proper lines. We are not anxious to have a cinema unless we get a guarantee that the bounds of usual decency will be observed." There had been a manse connected with the property. This manse had been sold years ago when the fishmongers' company was selling out. The matter had been before Mr. Justice Meredith.

The Judge—What happened to the proceeds of the sale?

Mr. Kelly—They were swallowed up in costs so far as I can remember.

Lord Justice Andrews said he wanted to see that the proceeds of the sale of the property, concerning which application was made that day, went into the Remonstrant Synod Fund.

Mr. Kelly said the building had suffered while lying vacant during the past twelve months on account of the activities of small

boys who wanted something to shoot at. Windows were broken. He suggested that the building would be suitable for a properly conducted cinema.

The Judge—I would not like to test that on an administration suit.

Lord Justice Andrews granted the application in the terms of the summons.

Leaving the Court Mr. Kelly said he would be glad to hand over everything he could connected with the matter. "The one regret I have," he added, "is that I will not have to come back to this Court, where there is an atmosphere of very great peace."

DR. ORCHARD.

One of our readers has forwarded a copy of "The Universe," a Roman Catholic newspaper giving an article by Dr. W. E. Orchard, a well known London Congregational minister, on "Why I joined the Catholic Church." In our Unitarian and Free Christian congregations, there have at times been ministers, notably Father Suffield and Dr. Hargrove, who in their day, attracted public attention by coming out from the Roman Catholic Church. In the case of Dr. Hargrove, whose father had left the Church of Ireland to become one of the founders of the Plymouth Brethren, we have one who was from early years trained to accept the Bible as the supreme authority in religion, and who naturally, when his mind was quickened by the contacts he made at the university, began to search for the authority that gave the Bible, and ultimately shifted his allegiance from an infallible Book, to an infallible Church, the attitude of his early upbringing remaining with him, when wholeheartedly he submitted to the Papacy. Dr. Orchard's progress has been from Evangelicalism to the Roman Church. "My religious awakening was coincident with adolescence—what for the present purpose may be described as an evangelical experience." His experience of a varied ministry, he says, forced him to consider the absolute necessity for one faith and a united Church; for Christianity was being fatally misunderstood and evangelisation stupidly frustrated by the confusions and divisions which prevailed. Dr. Orchard considers that the Roman Catholic Church has from time practically saved the Christian faith "by sheer dogmatic severity." "The Roman Church has alone both displayed development and yet preserved unity and that for this *the sole security was the Papacy.* It seems that for ten years, while Dr. Orchard has been minister of King's Weigh House, he has been clear in his own mind "as to where the centre of the Church was to be found." "I doubted whether it was in human power to describe its circumference." He repeats the well-known Catholic claim "If Christ founded a visible Church, it must have visible limits." (Visible limits like those of a wide prison and the bars of a cage! Ed.) "The final issue was with *the terms of subscription*, which seemed to be uncharitably harsh and unnecessarily exclusive." (And aren't they? Read the oath of Pope Julian, which every convert must take. Ed.) "But reflection showed that they are no harsher than the Gospel can sometimes be." "Moreover I had long been aware that it was Catholic doctrine that, as well as the *Visible Body*, there was the *Mystical Church*," including those spoken of as "other sheep I have which are not of this fold.' (But what about the death penalty which the Roman Church, even now, declares, should rightly be inflicted in case of heresy?) "I was nevertheless compelled to face the issue that since no one can know that he is a member of the Mystical Body . . . . I must unite myself with that visible body, derived from the original apostolic community, and which has most obviously preserved unity." (Dr. Orchard has himself explained how that unity has been preserved —"by sheer dogmatic severity.") These arguments for entering the Roman Church could be just as easily used, for coming out of it.

"THE RADIO TIMES" AND UNITARIANS.

A writer in the "Radio Times" has stated that the B.B.C. confines itself to the broadcasting of the Christian Religion, and therefore excluded among others, Unitarianism. Mr. Hugh Erskine has sent a letter, with good wishes to friends in the First Church, and a copy of the "Bournemouth Daily Echo" containing a report of a sermon by Rev. W E. Williams, B.A., of the Bournemouth Unitarian Church. "The writer who is evidently concerned in the organization of wireless programmes, has been asserting that Unitarianism is not a Christian Religion. When expostulated with he explained he was using the word "Christian" exactly and technically.

The Nicene Creed.

The writer in the "Radio Times" has been

informed that some professing Unitarians have been baptized with the formula he thinks so essential "in the name of the Father, Son, and Holy Spirit," by Unitarian ministers who used the formula because it had been in use for so many hundreds of years, and who rightly understood it as not equivalent to a belief in the dogma of the Trinity, any more than the Pauline benediction is. If the right formula is the thing that matters, if a nursemaid using it can do what the saintliest being on earth cannot do without using it, make a Christian of a body, then neither Unitarians nor Trinitarians who have been baptized with the substituted formula, "in the name of the Father, Son, and Holy Spirit," are Christians however good they are. This "Radio Times" writer said that another thing which distinguished a Christian from a non-Christian was the ability to affirm the doctrine of the Trinity by the repetition of the Nicene Creed. If he finds in the New Testament either the doctrine of the Trinity or the command of Jesus to his followers to repeat it as a test of discipleship, then it will be time enough to accept his criterion. The idea of making a criterion of any repetition of words is surely quite opposite to what we may learn from Jesus himself. When it is a question of the use of correct formulæ by people whose lives were not in accordance with the will of God, Jesus is quite peremptory in His condemnation. "Depart from Me ye workers of iniquity." Jesus warns His hearers to beware of being taken in by spacious teachers. "You will know them by their fruit," He says. The people who will get into the Kingdom of heaven are those who can show good fruit, that is, the people who are the most saintly, the doers of God's will morally. The writer to the "Radio Times" says such people are not Christians technically, unless they have been baptized with this substituted formula and can repeat honestly the Nicene Creed, no matter how saintly they are. A technical Christian need not be a Christian in the laudatory sense of the word, as when we say, "Jones is a real Christian," meaning that he is a good, self-denying, honourable man. I mean this: if having the right words said over you makes you a Christian, and not the character of your life, then what you do, or being saintly yourself, does not really matter. Of course, the technical Christian can be a Christian in the laudatory sense, if in addition to having been baptized in the regulation way, and being able sincerely to repeat the Nicene Creed, he is a good, self-denying, honourable man. But Unitarians would say that the test of a technical as well as real Christian is not some imaginarily correct baptism, and being able to say the Nicene Creed, or accept the doctrine of the Trinity, but being a follower of Jesus in the practical rule of life. Surely the definition of a Christian is a follower of Christ, one who exemplifies in his life the teachings of Christ. William Penn, the Quaker, says: "O, it is the penitent, the reformed, the lowly, the watchful, the self-denying, the holy soul, that is the Christian." "Oh," the "Radio Times" writer might say, "that is only the opinion of a Quaker, with which you happen to agree. It is not the technical definition." I would reply: The definition of Jesus is the same as William Penn's, and that is surely technical and final enough for anyone. "If any man wishes to follow Me, let him deny himself, take up his cross and so follow Me." A follower of Christ is concerned not to lose his soul by being enslaved to the world, the flesh and the senses. "What will it profit a man to gain the whole world and forfeit his soul? What could a man offer as an equivalent for his soul? Often this is taken to mean that you must save your soul by availing yourself of an expiatory ransom paid by Jesus. The real Jesus whose teachings the Christian follows never taught men to save their souls that way. That is, of course, the salvation which is pure selfishness for which men have such contempt to-day.

Beethoven is said to have been in the habit of writing down short prayers in moments of emotional stress, and the following is said to be one of the best known: "Spirit of Spirits, Who spreading Thyself through all space, and through endless time, art raised high above all limits of upward struggling thought, from chaos didst Thou command eternal order to arise. Before the worlds were Thou wast, and before systems rolled below and above us. Before the earth swam in heavenly ether Thou alone wast, until through Thy creating love that which was not sprang into being, and gratefully sang praises to Thee. What moved Thee to manifest Thy power and boundless goodness? What brilliant light directed Thy power? Wisdom beyond measure! How was it first manifested? Oh, direct my mind! Oh, raise it up from this grievous depth!"

SUBSIDY FUND.—Contributions gratefully received by the Manager—Rev. G. J. Slipper, 7 Trevor Hill, Newry.

OBITUARY.

The death occurred on Tuesday, 2nd Aug., of Mrs. Selina Helena Watts, wife of Mr. W. S. Watts, of Beacon View, Church Vale, West Bromwich, a former editor of the "Free Press," West Bromwich. Mrs. Watts, who was seventy years of age, was the daughter and only surviving child of the late Rev. David Matts, from 1868-1912 the faithful and beloved minister of the Remonstrant Congregation of Ballymoney, Co. Antrim, During the adult years of her life in Ballymoney, Miss Matts, as she then was, was a devoted worker in all the interests of the congregation, and was organist and choirmistress for many years. When on her father's retirement she went with her parents to live in West Bromwich twenty years ago, she became closely connected with the Lodge Road Congregation there. Her many friends on both sides of the Irish Sea will not willingly let die the memory of a kindly, gentle, and gracious personality. The funeral service on Friday morning, 5th August, at West Bromwich Cemetery was conducted by the Rev. W. E. George, M.A., in the absence through illness of the minister of West Bromwich Church, the Rev. Frederick A. Horner, F.S.A. Mr. George gave a most appropriate and moving address.

WOMEN'S LEAGUE.

First Church Branch, Belfast.

A garden party will be given, in connection with above branch, on the very kind invitation of Miss Bruce and Miss Hutton, at "The Farm," Kinnard Street, Antrim Road, on Wednesday, 21st September, from 3 p.m. to 7 p.m. There will be numerous amusements and competitions, including recitations, dancing, a mannequin parade, clock golf, a flower competition, bridge, fortune telling, etc., and cakes, sweets and fruit will also be on sale. Admission, which includes tea, will be 2/6.

The Roman Church admits that it does not appear that the Creed was a usual part of the Liturgy of the Mass before the end of the fifth century. It was not sung at Rome until A.D. 1014; and there are many Masses in which it is not said now.

Religion consists in putting oneself in harmony with reality, through truth, goodness and beauty, and bringing forth its fruits. No matter how we may evade it, the fact remains that it is invisible things that are the master-light of all our seeing. Clear vision requires that we should seek to have a centre focussing the central things of the soul of man. We all need to put ourselves deliberately and regularly in the way of a co-ordinated view of life, of great literatare fitly read, of fine music, of art, and in particular of architecture dedicated to the specifically sacred in life, of fellowship in these things. It is idle to wait till life breaks us and then be sorry for ourselves that we have no key to the puzzle. "Great is the principle," says Mr. Lawrence Hyde in *The Prospects of Humanism*, "of attending a gathering which is specifically sacred in character, which is held in a place set apart from other places, in which not only the interior aspects of the building but everything which takes place therein symbolises the fact that the ordinary worldly state of mind has been momentarily forgotten; in which those present are not simply associated but *united* in something which transcends them all." But only with the fullest freedom can the fullest contact with reality be had.—R. F. RATTRAY, M.A., PH.D.

"Now, if the Roman Catholics, who chiefly belong to the Son's zone of influence or Ray, have excelled in Philosophical Theology; the Eastern Catholics, who belong to the Holy Spirit's Ray, have distinguished themselves in the field of contemplation and Mystical Theology; and the Protestants, belonging to the Father's Ray, are especially noticeable for their creative material activity: Salvation Army, Foreign Missions, Social Work, and so forth, Christianity being at once 'the Way the Truth and the Life,' as stated in John 14-6, the Roman Church looks for the *Truth*, the Greeks for the *Life*, and the Protestant bodies for the *Way*.—A. FRANK-DUQUESNE (Brussels).

The three supreme symbols of the Divine which is behind life, were in Celtic Ireland:

A blazing sun and a whirling sword,
And a woman washing beside a ford.

May the Lord enkindle within us the fire of His love and the flame of everlasting charity.

REPORTS.

Ballyclare.—The Annual Children's Service was held in this church on the 24th July. The choir (entirely composed of children with Mrs. Moore at the organ) rendered some beautiful music. Miss Minford and Masters MacMillan and Hamill were the soloists and two tiny children (Miss Lily Moore and Miss Marie Kerr) sang a duet. Throughout, the singing was tuneful, fresh and enjoyable. Mrs. Moore and Miss Harson must feel proud at the results of their training. The children's "posies" were tastefully massed in front of the choir stalls. The minister, Rev. A. M. Bell, conducted the service and gave us a delightful talk—basing his address on the words of one of the solos (The Master was a Worker). He showed us the beauty of the commonplace in beautiful language; concluding with R. L. Stephenson's memorable words "Glad did I live and gladly die and I lay me down with a will." The boys and girls listened with rapt attention and those "boys and girls" who have long left that delectable country brought away with them a feeling of helpfulness and courage always inspired by Mr. Bell's sermons Surely "much will be required of Ballyclare." A large congregation devout in their worship and desirous of "not offending the least of these little ones" made the service a memorable one.

Ballyhemlin.—On August 5th, the Choir and Sunday School, together with friends had their annual outing. This year the excursion was to the Glens of Antrim; the circular tour being by way of Ballymena, returning via Cushendall and Waterfoot, halting at Larne. The waterfalls at Glenariff, and the wonderful scenery of the Antrim coast, made the run one of the most enjoyable.

Belfast First Presbyterian Church.—During August the special preachers announced are Rev. W. H. Townley Tilson, M.A. (Greyabbey) Rev. Alfred Davison (Dromore) Rev. Lawrence Redfern, M.A., B.D. (Liverpool) Rev. Herbert Barnes (Newcastle-on-Tyne).

Dr. Bradley's Visit.

In order to honour the engagement he could not fulfil on July 10th Dr. Preston Bradley of Chicago made a special journey from the Continent to Belfast and preached Morning and Evening, on Sunday, July 17th. The Evening congregation was especially large. As a preacher Dr. Bradley can have few rivals in his own style, and he gave us two orations, one against war and war-mongers, that for emotional power and eloquence will long be remembered by those who heard them. In the Evening he swept the congregation along in a torrent of utterance for over an hour. Presbyterianism has heard of "gales of the spirit," this was a whirlwind. We can only thank Dr. Bradley for the generous way in which he gave himself and his services on this occasion.

Comber.—The annual floral services were held on 26th June, and both services were conducted by the minister, the Rev. J. Glynne Davies. The scholars assembled in the school and then proceeded to the church. Each had a lovely bunch of flowers which they presented to the minister, afterwards to be sent to the Newtownards Hospital. The church had been beautifully decorated by the teachers and one of the elder scholars. The scholars sang special hymns at both services and an anthem which had been taught by Miss Todd, who presided at the organ. The music was especially good—the anthem being a difficult one and the singing reflected great credit on the teacher and scholars. The collectors at the services were scholars and the collections were for the Sunday School Funds.

Clough.—A successful sale, organised by Mrs. Hay, Lodge Hill, in connection with the five year plan, instituted at Clough a few months ago, was held on Thursday, 23rd June, in the Courthouse, Seaforde. The stalls were well supplied with goods, old and new, which were quickly disposed of to the satisfaction of both buyers and sellers with the result that a sum of £26 has been set aside as an Emergency Fund during the operation of the five year plan. The following ladies were in charge of the stalls:—No. 1, Mrs. Hay and Miss J. G. Brown; No. 2, Mrs. Wilson and Miss M. Hay; No. 3, Mrs. Anthony and Miss Sadie Donnan; No. 4, Misses Margaret and Sadie Hamilton; No. 5, Mrs. Shaw Brown and Miss Vera Nelson; Book Stall, Messrs. A. Donnan, Jack Hay, and J. Fraser. The scheme of the five year plan has been accepted enthusiastically by the members, and the response has exceeded expectations. The first year's contributions have now been invested, and we look forward with high hopes towards the achievement in 1936 of a great adventure for a little country church.

Downpatrick. — Eighty-three members from the York-street Non-Subscribing Presbyterian Church, Belfast, travelled to Downpatrick last Sunday to join in worship with Stream-street congregation. They came in three 'buses and a motor car, accompanied by their minister, Dr. Agnew, and Rev. Vincent Sulliman from Portland Maine, U.S.A. The pastor, Rev. J. M'Neill, conducted the service. In a few words he welcomed the York-street friends, and congratulated Dr. Agnew upon the divinity degree recently conferred upon him by Tuft's College, U.S.A., at the 76th commencement. Dr. Agnew suitably replied, and Rev. Vincent Sulliman preached. Afterwards the company were entertained to a light lunch in the school-room, which was tastefully served. The weather was fine, and the day was enjoyed by all.

The Rev. Herbert McLachlan, M.A., D.D., Principal of the Unitarian College, Manchester, is announced to preach on Sunday, August 28th, morning and evening. The collections are in aid of Day School and Church Repairs Fund.

Larne.—An educational landmark in the history of our town was removed with the closing of Larne No. 2 Public Elementary School, in accordance with the desire of the Ministry of Education to remove staff and pupils to larger and more modern accommodation at Larne and Inver P.E.S. The "head of the town" school, as it has been so long and so familiarly called, has filled an urgent need and done excellent work in the neighbourhood for many years. In the Rev. James Kennedy's historical sketch of the First Presbyterian Congregation of Larne, now known as the Old Presbyterian Congregation of Larne and Kilwaughter, we find that the school-house was built in 1839 and that for some years a female industrial education was given gratuitously by Miss Park. The Rev. Classon Porter's activities and sympathies were not confined to his own congregation. He was an ardent enthusiast in everything calculated to benefit the community. Upon the formation of the National Board, Mr. Porter exerted himself zealously to found schools in connection therewith. His attachment, however, to the principles on non-sectarianism, was so decided that for years he refused to allow the school to be connected with the Board. All the schools founded by Mr. Porter were conducted on strictly non-sectarian principles (and continued thus under the managership of Rev. Jas. Kennedy). With the increasing population of our town arose the need for a school at the "head of the town," so Mr. Porter reluctantly permitted the schoolroom standing in the congregation's grounds to be used as a national school. For many years the late Miss M'Quoid laboured long and successfully in Larne No. 2. She was succeeded by Mr. Francis Wright, who for the past 25 years has guided and directed the education of very many children there. On Friday, July 1, which marked the closing of the school, prizes were distributed for good attendance by Miss Gledhill, who had also been asked to make a presentation to Mr. Wright on resigning his duties as a teacher under the Ministry. Miss Gledhill explained the meaning of the closing-down, that it was in accordance with the request of the Ministry for greater and more modern accommodation for the ever-increasing numbers of children. On behalf of the parents, staff, and pupils she asked Mr. Wright to accept a beautiful electric lamp and gold cuff-links as tokens of their affection and esteem. Reference was made to the fact that in addition to 37 years of secular teaching, Mr. Wright had been Superiniendent of the Sunday School for over 30 years, and had organised all excursions and soirees in such a way as had the approval and admiration of all. That Mr. Wright's example had always been better than precept was well exemplified in that it had been reported by one of His Majesty's inspectors that the moral tone of the school was always high, due to the head-master being a gentleman. Mr. Wright, who on receiving the gifts was very surprised and touched, suitably replied, and in his valedictory remarks to the pupils reminded them that he hoped they would grow up honest, good citizens, and, above all, remember and practice the lessons of temperance and self-restraint he had taught them. Miss Gledhill was then thanked for presiding and making the presentation. In conclusion, Mr. Wright paid a very graceful and fitting appreciation to Mr. Kennedy, who had been his manager for so many years. and to whom he looked up and reverenced as a father.

Moneyrea.—The Sunday School Anniversary Service was held on Sunday, July 3rd, when the Rev. J. A. Kelly of Dunmurry, preached, and whose appropriate sermon was highly appreciated by all present. Misses Bina Millen, Fanny McCullough, Maggie Lappin, Betty Davies, gave a very sweet rendering of the hymn—"God make my life a little light." The Sunday scholars forming the choir, really sang with heart and voice,

which was good to hear, in fact, the adults were led throughout the service by the little ones in an inspiring way. The collection taken up by the scholars was in aid of Sunday School funds. We are deeply grateful to Rev. J. A. Kelly for coming over to conduct our Annual Sunday School Service.

The Annual Sunday School Excursion took place on Saturday, July 16th, when the Sunday and Day scholars and adults went to Bangor. The children gathered at the Old School at 11-30 for their lunch, where they were met by 'buses and conveyed to Bangor. On arriving, the party immediately proceeded to the front and paraded from Pickie to Ballyholme. A sumptuous tea was provided for all at Pim's Cafe, which was thoroughly enjoyed by everyone. We were delighted to see Mr. Millen, our principal, who has just returned after undergoing a serious operation and is now convalescing and this was his first run out. Mr. and Mrs. Millen came in their car in order to be with the children as usual at their annual outing. We hope Mr. Millen will soon be fully recovered in health. At 8 p.m. the 'buses arrived and all embarked for home, weary but happy after a most enjoyable day at the seaside. The arrangements were in the capable hands of Miss B. Kennedy, the Secretary of the Sunday School, and the best thanks of the party are due to her for the excellent preparations she had made. The outing was a great success.

Belfast Domestic Mission.—The Hon. Secretary acknowledges with gratitude the parcel of clothing left in the Depository during last month and which, owing to the holiday season, only reached her hands last week. As no name was enclosed in the parcel, the Hon. Secretary can only take this method of returning thanks.

Ulster District Women's League.—The visit of Miss Johnstone of Bury, for the autumn quarterly meeting will afford several occasions upon which those interested may hear this vigorous member of the Bank St., Bury branch and of the Manchester District League. There will be meetings at Ballyclare, on Saturday, September 17th. The morning service at Comber Unitarian Church, and an "At Home" in Rosemary Hall, by invitation of the All Souls' branch. All women of our churches who are not already members of their local branch of the Women's League should communicate with Miss Eileen Andrews, Inla, Comber, and join the District League as individual members.

General Assembly, Essex Hall, London, has issued an appeal for £15,000, "to deepen the consciouoness of fellowship amongst the members of congregations and schools; to mark the 100th anniversary of the S.S.A." &c. Local collectors are appealed for, to whom will be sent—"Receipt Books, Pictorial Thermometers for recording the progress of the Fund," &c.

Published on the fourth Saturday of the month. Copy should be sent before the 20th at the latest. Editor: Rev. John Barron, Ballywalter, Co. Down.

Deaths.

MACKENZIE.—On July 23rd (suddenly) at 31 Groomsport Road, Bangor, Elizabeth Linsday, dearly-beloved wife of John Mackenzie, 31 Camden Street, Belfast, Interred Ballylesson, 26th July, 1932.

MORRISON.—July 18, 1932, at her residence, Mourne View, Ballynahinch, Susanna Morrison, aged 92, for over 80 years the faithful servant and friend of four generations of the family of the late Hugh R, M'Robert, Ballynahinch. Interred in Rademon, July 20th.

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A GREAT PUBLIC SPEAKER.

In the early part of this year, 1932, France lost one of her greatest politicians, Aristide Briand. He was declared to have "in the highest degree, all the gifts of the orator." He himself claimed that his oratory was largely inspiration, saying:—"After having deeply reflected on the subject that I propose to discuss, or which is imposed upon me by events, after having weighed the for and against of the arguments likely to give it importance, after having verified them in conversation with my political friends, I try, on mounting to the tribune, to keep my brain free of all preoccupation of form, and I surrender myself to improvisation. I have always considered the preparation of the form as a slavery for the mind which, embarrassed by the worry of maintaining literary perfection in a discourse, is no longer at liberty to borrow from these arguments which it was impossible to forsee in the office preparation, those which come up in the discussion itself, and which are, most often, decisive. For me, a speech is not a literary work, it is an act. A speech is not made to be read, but to be heard. Form is secondary; the effect produced, the result obtained, is everything. There is often a greater force of penetration in a sentence where, under the influence of the emotion which is communicated by the audience to the speaker, the subject, the verb and the attribute rebel against grammatical rules, than in certain oratorical periods more perfect from the point of view of form."

GOLDA M. GOLDMAN.

World To-day.

Masonic knowledge means the science of building a Temple not made with hands. The secrets are building secrets of an esotric or spiritual nature. What is a temple? It is a sacred enclosure consecrated to what is holy, the Dwelling Place or material focus of a Divine Power and Presence, a building that in its very form and furniture is an earthly image of heavenly mysteries. This description is equally true of the Temple not made with hands;—the material for which is our basic substance, our human nature with its infinite, but as yet mostly undeveloped possibilities.

The Speculative Mason.

O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works. Now also when I am old and grey-headed, O God, forsake me not, until I have showed thy strength unto this generation, and thy power to every one that is to come. Thy righteousness also, O God, is very high, who hast done great things: O God, who is like unto thee!

PSALM 71: 17-19.

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G.S.A.

The Unitarian Church in Transylvania has an episcopate with 113 ministers and 72,000 worshippers, all Magyars. For the preparation of its clergy, the episcopate has an Academy of Theology at Cluj. The Bishop, the professors of the Academy of Theology, the clergy and the officials of the episcopal chancery are all paid salaries by the State, and, in spite of the particularly severe financial crisis in Roumania, the State has made a provision in the budget for the current year of a sum of 2,272,852 lei for the Unitarian Church. The Unitarian Episcopate maintains two lycées and 37 elementary schools in all of which teaching is conducted in the Magyar tongue.

So when an idea occurs to you, before writing about it turn it over and over in your mind, and look at it from every possible point of view. Dream about it if you like! Then let it lie dormant. In a word, get it into your head, and let it "mature in the wood."

H.S.A.

O world, as God has made it!
All is beauty:
And knowing this is love,
And love is duty,
What further may be sought for or declared?

Browning.

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